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January 19, 1966

herald OF HOLINESS

Church of the Nazarene

Seminary Attracts European-educated Students

(See page 13.)



General Sherman
(See "About the Cover," page 5.)

Light and Life

*General
Superintendent
Young*



MEN OFTEN DEBATE about God and truth and fail to find the way of righteousness and life. They get so tangled up in intellectual processes that they never reach a conclusion. Some even think it is the mark of the “smart set” to never make up one’s mind and thus try to avoid the moral task. Often, however, such agnosticism is ethical in its content, for there is some area of disobedience in their life, some violation of the known moral law.

Jesus puts the emphasis where it belongs and marks out the path for the honest inquirer. “If any man *be willing to do his will*, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (John 7:17, *Wesley’s* translation). Also, in the climax of the Sermon on the Mount He insists, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matthew 7:21).

But even when the path to truth and righteousness becomes clear—at least in general direction—there is the need for moral strength to take this way. Augustine confessed that when he abandoned the zigzag path of the doubter and could see the path of truth and right from the distance, he lacked strength to take the way. He observed, “For it is one

thing from the mountain’s shaggy top to see the land of peace and to find no way thither; and in vain to essay through ways unpassable, opposed and beset by fugitives and deserters, under their captain the lion and the dragon: and another to keep on the way that leads thither guarded by the host of the heavenly General.”

Jesus described himself as the Way, the Truth, and the Life. He is the fulfillment of the Psalmist’s ancient insight: “for with Thee is the fountain of life; in Thy light we see light” (Psalms 36:9, Berkeley’s translation). Christ alone gives us the divine enabling, for it is the grace of God that finds us in our darkness and provides both light and life to take His way. No longer are we left with the stains and wounds of sin; He affords forgiveness and cleansing and new strength. The life we now enjoy comes by the faith of the Son of God who loved us and gave himself for us.

*But we never can prove
The delights of His love
Until all on the altar we lay;*

*For the favor He shows,
And the joy He bestows,
Are for them who will trust and obey.*

IT WAS a summer Sunday evening, and my wife and I were driving through the downtown area of the city on our way to church. We observed that many people were walking toward the three theaters that were located nearby.

I remarked that I wished all those people were on their way to church. My wife replied, "But they can't go to church. The churches are closed tonight."

That statement startled me then, and it still stirs my heart when I recall it. The sad truth is that it was so. I took a mental census of eleven churches within a one-mile radius of that point, and I knew that none of them would be open that Sunday night for a regular religious service.

Many of the people who were on their way to a theater that evening live in the apartment buildings in that area. They depend on the nearby churches for their spiritual activities, but these churches were open for worship services only on Sunday morning.

Since that Sunday evening I have had occasion to talk with people who have been members of some of these particular churches for twenty-five, thirty, or more years. They have told me that they remember when their church held Sunday evening services and Wednesday night prayer meetings. And "back in those days, we had revivals once or twice a year."

One faithful member sadly recalled to me, "It got to where there was so much to do that something had to be eliminated. So we quit having night service."

A woman who is a leading member of another church said that her church thought it was necessary to offer competitive amusements to attract the people and keep their members. So gradually they built larger recreational facilities, larger kitchens, and expanded their social program.

But as the churches gave more and more emphasis to these things, the importance of the religious services, and the spiritual fervor of the leadership and the people, diminished. The result has been that over a period of years the social program has taken the place of Sunday night and midweek services in these churches, and it has affected some Sunday morning services.

While in conversation with the head custodian of one large church, he told me that one of his duties was to prepare fifty gallons of coffee in the church kitchen each Sunday morning, beginning before time for Sunday school. He said that many members went to the dining room for coffee and cookies or doughnuts before going to their classes.

Some adult classes would take coffee in pitchers to their classrooms. Between Sunday school and the worship service, others would visit the kitchen for refreshments. This statement seemed incredible to



By E. E. GALBRAITH

me. Later I asked him if I had heard him correctly, and he repeated what he had said.

I would not discount any merit that might be rationalized into this arrangement. I do hold that it is fraught with pitfalls, and is not an earmark of a spiritual church.

The above does not fit into the picture of a Church of the Nazarene. We guard against our total social program becoming an encumbrance. We have the church doors open with "Shining lights on Sunday nights" to welcome those who are seeking for God.

But it has happened to some fundamental churches, so we must admit that the danger is real. There are other basic dangers involved besides the social program. I doubt that there are any more subtle.

It may be that we are inclined to accept the results of an auxiliary emphasis or a promotional

effort as successful when only the social activity attached to it was a success. We must be careful that the means does not become the end.

I have reread the Sixteenth Quadrennial Address of the Board of General Superintendents, written by General Superintendent Benner. If we will take heed to its "major points of peril," and carry through on the recommended goals for the

quadrennium, there will be ample safeguards against the enemies of the church.

Why not join together the theme of the previous quadrennium with the theme of the present one—*Evangelism First, in the Power of the Spirit?* Then we can be sure that the church doors will be open on Sunday night—open, and inviting a lost and seeking world.

Miracle Music

By BRIGGS BROWN

IT HAPPENED during the daily after-dinner service. Albert Schweitzer announced the hymn, and walked to the piano on the other side of the room. When he lifted the keyboard lid, the instrument, at least fifty years old, bared a badly stained set of ivory. Large double screws fastened the ivory to each key. One or more strings were missing from at least a dozen keys. Under the equatorial conditions of the jungle hospital in Lambarene, the piano was badly out of tune.

Schweitzer, one of the world's great musicians and a superb interpreter of Bach's organ music, now sat down to play the dilapidated old instrument. The amazing thing was, this piano seemed to lose its poverty in his hands. Its tinniness and clattering was subdued. Its capacity to yield music was now being realized.

Christ performs that miracle with human life. When we are sensitive to His touch He brings out the best in us. He heals human personality. He not only brings harmony out of discord, but He repairs the damaged instrument, restores its strength, its resilience, its capacity to yield noble and joyous music.

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"FOR MULTITUDES of us . . . no experience of God is either expected or felt, no word from God listened for or heard, and no command of God received or obeyed." Could it be true? Very possible! The appointed hour of worship falls flat for too many, for the experience of worship is missed by those who are choked with plans and clogged with activities.

True worship is not just attending the services of the church. Worship is having an encounter with God which brings God and His Word to bear upon our lives. Isaiah's experience in the Temple where he saw the Lord "high and lifted up" (Isaiah 6:1), and where he also saw himself, "Woe is me! for I am undone" (v. 5), is an encounter with God which one can have only through true worship. Out of Isaiah's worship in the Temple came the changed and surrendered life.

SO MANY TIMES our worship lacks the discipline that brings the heart and mind into God's presence. We sit amidst the community of faith with a variety of thoughts begging for attention. We relive the failures of the past week, wondering how we can do better. We plan the week ahead and look excitedly to the activities awaiting us. Things and plans can easily rob us of the experience of worship.

Dr. J. H. Jowett's observation of worshippers many years ago is still pertinent today. "There is nothing about us to suggest that we have been looking at anything stupendous and overwhelming." To worship is to be overwhelmed by the greatness and glory of God.

True worship might also be hindered when we expect the wrong thing. Vance Havner has said: "Once we stood amazed in the presence of Jesus the Nazarene; now we want to sit amused. Once we were edified; now we must be entertained." The man expecting entertainment will find the best worship service pretty dull.

AN EVANGELISTIC GROUP appearing in our area was given front-page promotion with the promise that the group "provided top-notch entertainment!" The writer knew his crowd. The man at the press had surmised pretty well the appetite of the church.

Worship could be hindered because we expect the wrong thing

What About Worship?

By C. NEIL STRAIT

Entertainment has often replaced worship, which answers why in too many cases no experience of God is either expected or felt.

We need the experience of worship and its encounter with God. But we need to understand what

true worship is. William Temple has given us one of the best definitions when he said: "To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God. All this is gathered up in the emotion which most cleanses us from selfishness because it is the most selfless of all emotions—adoration."

THE WORSHIP that brings meaning and creates substance in our hearts is the worship that lays our hearts barren before God. It is a worship that allows us to see ourselves—as we really are—and then to see God, as He is, waiting to renew our hearts, to cleanse our minds and to fit us for service and for discipleship.

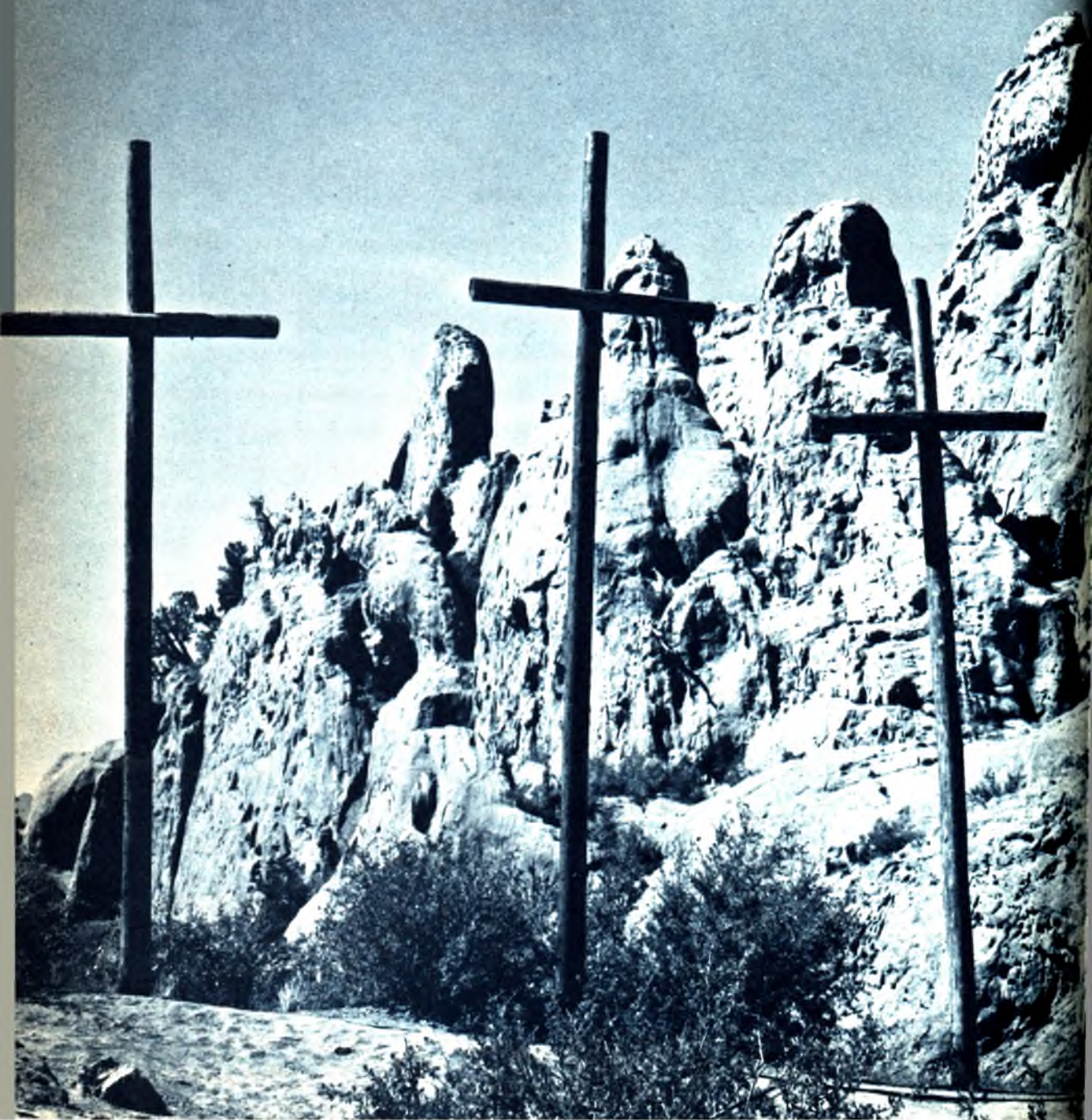
May it be that next Sunday we will leave the house of worship knowing that we have been with Jesus. When we have seen Him, we will love Him. When we have heard Him, we will obey Him. When we have encountered Him, we will be changed.

About the Cover . . .

Among the ageless trees in Sequoia National Park are several which have particular interest to tourists. One of these—General Sherman—is pictured on this week's cover. The Sequoia National Park is within the geographical boundaries of the Central California District, which, in contrast to "General Sherman," is only three years old. It came into being as a result of the division of the old Northern California District. There are 59 churches on the Central California District, with a composite membership of 4,678, and a Sunday school enrollment of 5,746. Central California churches gave \$930,770 for all purposes last year. Rev. Eugene Stowe is superintendent.

—Managing Editor

Should We Fight Pain?



It would be foolhardy to court suffering, but when trusted with it, the saint makes it vicarious and sacramental—and a means of inspiration to others

By ROSS E. PRICE

Professor of Theology, Pasadena College

From that time Jesus the Messiah began to show to His disciples how that it was necessary for Him to depart unto Jerusalem and to suffer many things from the presbyters and chief priests and scribes and to be killed and to be raised to life on the third day. Then Peter took Him to task and began to remonstrate with Him saying: "Mercy on you, Lord; this shall not happen to you." But He having swung around said to Peter: "Get behind me, Adversary! You are a stumbling block unto me, for you do not comprehend the things of God, but the things of men." (Matthew 16: 21-23. A free translation)

PETER was not the only one who could not reconcile suffering with sainthood. Had he not just finished confessing the divine insight that his Master was the Messiah? What's this talk now about a suffering Messiah? It doesn't make sense! God suffer? Never!

Such was Peter's hedonistic interpretation of the universe that he took the toboggan slide from revelation to rebuke, from insight to ignorance. But carnality is unwilling to bear suffering patiently. After all, shouldn't God show favor to those who are righteous?

It would be interesting if ten pastors who read this would keep tabulations for one month of the number of requests that come to the pulpit for prayer for healing as compared with the number of requests that come for prayer for salvation.

There are some who think that if one is a good enough Christian he will not become sick. Some fanatics would even deny the fact of pain.

But the truth of the matter is—pleasures waste the spirits of men more than do sufferings. What would life be without pain? We must pity the poor unfortunate leper who has lost his sense of pain in the extremities of his body. Injuries to these parts are unnoticed and hence the infection and loss thereof. No! Pain is a life preserver. Pain is a schoolmaster. Pain is a psychological and spiritual means for catharsis. Man's ability to suffer has great significance. Suffering may even become a sacrament of love.

Satan seeks constantly to distort human suffering into a slander on the character of God. Patient sufferers are not railing at God with an accusing "Why?" The saints of God have used suffering as a means of grace along their agonizing ways. Many have even come to a deeper work of grace because of it.

I seem to hear an ancient writer say: "Before I was afflicted, I went astray." And I do recall setting the broken leg of a lamb in the flock which seemed ever thereafter to appreciate the shepherd more than the others. Those of us in the home church who recently observed the sufferings of an elect lady noticed as the body wasted away that the spirit became constantly more radiant and triumphant.

Dr. J. G. Morrison used to contend that if one was to be numbered among the bridehood of Christ he must be acquainted with suffering, service, and sacrifice. Why is it we mortals honor the returning soldier with a limp sleeve or the empty pant leg more than we do the others? What divine alchemy was at work as God made the Captain of our salvation "perfect through sufferings"? Was Paul mistaken to glory in the fact that he wore branded on his body the "marks of the Lord Jesus"?

It would be foolhardy to court suffering, but when trusted with its ministry how wonderful to know that the attitude of the saint makes it vicarious and sacramental—a means of inspiration to others.

I have heard many great speeches, but the last five words of a speech made in San Francisco by Madam Chiang Kai-shek have never been forgotten: "Vicarious pain, our highest decoration."

"Be it far from thee, Lord!" said Peter. To which the Master responded, "Peter, you really don't understand the ways of God." But Pentecost changed it all. Now turn to the Petrine Epistles and count the number of times the Apostle mentions "suffering."



Two-Car and One-Service-a-Week Nazarenes

By MICHAEL HUTCHENS

A GROWING NUMBER of families in the United States are becoming two-car, and even three-car families. Although statistics are not available for families of the Church of the Nazarene, many of our families are included in this growing number of two- and three-car families.

But an alarming fact is that there is also a growing number of one-service-a-week Nazarenes. Some seem to think that while they must have two cars to meet the demanding and tightly scheduled lives they live, only one service a week is needed for their spiritual welfare. They go to church on Sunday morning and unwittingly leave the impression that this is sufficient for spiritual growth and strength.

A question could be asked about these two apparently unconnected

facts: Is there a relationship between the two factors of the two-car and one-service-a-week Nazarenes? Could it be that the two-car and one-service-a-week Nazarenes reflect a spiritually unhealthy over-concern for the material things of life, and a lack of proper concern for the spiritual? It is sometimes (although, thank God, not always) true that the more material possessions we have the less we depend upon God, and the less we feel our need to trust God for the necessities of life.

ACCOMPANYING this lack of dependence upon God comes its twin brother, lack of spiritual vitality. As we have more material possessions, we are inclined to depend on these, and do not feel the need of the help and strength of the means of grace.

Jesus told us, "A man's life con-

sisteth not in the abundance of the things which he possesseth" (Luke 12:15). Someone has correctly said, "It is not what you have that counts, but what has you."

Of course, some do have great possessions and still trust and serve God. And there is no justifiable place for reckless waste and being unthankful when God does bless us materially. But sometimes (and perhaps too often) as material things increase, spirituality and dependence upon God decrease.

PERHAPS IT IS UNFAIR to relate two-car Nazarene families with one-service-a-week Nazarene families. Some two-car Nazarene families are also five-or-more-services-a-week Nazarenes. But it is time for concern when we avoid opportunities to avail ourselves of the means of grace.

Christian Commitment

By TOM WILSON

He is no fool who gives what he cannot keep to gain what he cannot lose.—Jim Eliot, missionary martyr

C. William Fisher pungently stated: "It has never been more significantly true than today that men are on the march—ignorant of their destination, but marching. And that destination will be determined, not by the amorphous mass of humanity who shuffle willy-nilly through life, but by the dedicated few—those intense men and women and young people who are committed—totally committed to their beliefs and convictions as to what shape the future should take."

To what are you committed?

In John 21 Jesus provides for us the three vital aspects of Christian commitment:

I. CHRISTIAN COMMITMENT INVOLVES A PERSON TO BE LOVED. Jesus asked Peter three times "Lovest thou me?" For a triple denial Jesus demanded a triple confession of commitment.

William James said: "To some religion is just a dull habit and to others it is a holy contagion." Commitment to a church and its work can be a dull habit, but commitment to the dynamic Person of Christ is holy contagion. The acid test of our commitment is based upon the measure of our love for Jesus Christ. Love demands love. Nothing less can be sufficient. How real, how strong, how vibrant is your love for Jesus Christ?

II. CHRISTIAN COMMITMENT INVOLVES A LIFE TO BE LIVED. In Switzerland there is a little village by the name of Zermatt. A few miles from this village there stands a beautiful, majestic mountain. It towers almost fifteen thousand feet in the air and its sides are covered with ice and snow. For years this mountain defied mountain climbers. It is known as the Matterhorn.

After years of persistent effort a group of mountain climbers set out once again to conquer the Matterhorn. After days of climbing they reached the top. They were the conquerors. However, their victory was destined for tragedy, for as they made their way down one of the men slipped and fell. He knocked a guide from his position and he in turn pulled another, and another—since they were all tied together by a rope. Four men hung briefly

on the side of the mountain. The rope snapped and these men fell four thousand feet to the rocky ice below. Three remained on the side. In a state of semi-shock they made their way to the foot of the Matterhorn.

Today there stands a huge statue of a guide at the foot of the Matterhorn. His index finger points upward. At the base of the statue these words are recorded: "Follow me. I've been there. I know the way."

Jesus said to Peter two times, "Follow me." That same challenge has been given down through the centuries. Jesus is our Guide in every experience of life, and He says, "Follow me. I've been there. I know the way." Yes, Christianity is a life to be lived. It is more than an experience—it is a life, a life of commitment to be lived out daily as we follow the Lord Jesus Christ.

III. CHRISTIAN COMMITMENT INVOLVES A WORK TO BE DONE. After the triple confession Jesus gave a triple commission, "Feed my sheep." Someone has aptly said that every prophecy has been fulfilled except one and that is the Great Commission. Has a lost world no claim on your love? Never forget—

*Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.*

—ANNIE JOHNSON FLINT

Jim Eliot, the martyred missionary of Ecuador, said: "He is no fool who gives what he cannot keep to gain what he cannot lose." We are called upon to give our lives in service and sacrifice for Christ. His love involved a cross. Our commitment of love demands the same. There is a task for you to perform—a work for you to do—and it involves service to others, a dynamic commitment to the work of saving men and women.

Editorially Speaking

● By W. T. PURKISER

The Study of Personal Evangelism

One of the most conspicuous failures of holiness people today is in the area of personal witnessing and personal soul winning. Thousands whose lives are otherwise beyond reproach never lift a finger to help others find the Saviour they profess to adore.

Years ago I saw a sign in a cafe over the door leading to the area of the kitchen where the dishes were washed. It read simply but eloquently, "Do not enter with empty hands."

As one reads the New Testament, it is hard to escape the conviction that some such sign may appear over the door of heaven. While we glory in what we don't do that others are guilty of, let us probe our consciences with Christ's question, "What do ye more than others?"

At the judgment described in Matthew 25, the condemnation passed on those who fell to the left made no mention of the glaring evils of which mankind is guilty. It was simply, "Inasmuch as ye did it not . . ." (Matthew 25:45).

There is a searching truth in Stephen Winward's words, "It does not follow that our lives are blameless because we have done nothing wrong. Having done nothing may itself be our sin. Our gravest sins often are omissions—the word of encouragement left unspoken, the opportunity missed, the work neglected, the duty shirked, the helpful deed left undone."

The result of indifference to the personal spiritual needs of those about is too close for comfort to the attitude of the Pharisees: "I thank thee, that I am not as other men are" (Luke 18:11). Churches infected with this spirit become little cells of self-righteousness and spiritual complacency.

Yet the consciences of many are uneasy. We recognize our tendencies to isolation and self-centeredness. We tire of having "revivals" that do little more than warm over cooled-off saints. We long to see outsiders turn to the Saviour. We sincerely want to reach out beyond our present circle.

ONE GREAT QUESTION IS, of course, "How?" The desire is all important. Unless we want to become soul winners more than almost anything else in the world, we shall never succeed.

But the desire is not sufficient. "Know-how" is necessary also. Neither will get very far without the other.

It is to this end that the denominational study

for February and March of this year is a study of the "how-to" of personal evangelism. Each local church is being encouraged to sponsor a Christian Service Training class using the new text, *Meet My Saviour*, prepared by C.S.T. Director Bennett Dudney.

The *Herald of Holiness* will run a series of background articles prepared by laymen and ministers as part of the development of the text. But the major value will be found in the local group gathered around the Bible and *Meet My Saviour* to study and plan ways to get the message out.

An excellent place to get started is through the evangelistic services of the church. There is a great untapped potential even here.

Joseph Murray recalls the story of a traveling salesman by the name of Rigby whose work frequently brought him to Edinburgh, Scotland, during the ministry of Dr. Alexander Whyte in Free St. George's church. One Sunday night Mr. Rigby invited another man to go with him to church. As a result, the friend found Christ as his Saviour.

Passing Dr. Whyte's study the next morning, Rigby dropped in to tell him how his preaching had been used of God to reach this friend. Hearing the salesman's name, Dr. Whyte exclaimed, "Why, you are the man I have been looking for for years."

He then showed Rigby a package of letters, in each of which some man had written to say how a man called Rigby had taken him to church, and how this invitation had changed his entire life. Four of the letters were from young men who had subsequently entered the ministry.

But beyond the walls of the church are multitudes of hungry hearts. In Roy Angell's words, God

Through the presence of the Holy Spirit, God seeks after all men. We must never forget that. Wherever they are, if they surrender to Jesus, the Saviour of the world, they will be saved. It's not what denominational label we wear, but our obedience to Christ, that guarantees our safety.—Selected.

has "left a place for himself in each of us." As long as this is true, the appeal of the gospel will be felt whenever and wherever it is properly presented.

Not all of us may be as successful as Charles T. Studd whose missionary work in China and Africa was so outstanding. But each of us may feel in our own hearts the sentiment Studd expressed in what J. G. Patrick called a "blessed bit of divine doggerel":

*Some wish to live within the sound
Of church or chapel bell.
I want to run a rescue shop
Within a yard of hell.*

"Through to the Better End"

One of America's leading preachers used as a sermon topic, "Through to the Better End." It looks like a misprint at first glance. But it expresses an important Christian truth.

We are far more accustomed to speaking or reading about a grim determination to "see it through to the bitter end." Sometimes, indeed, the end is bitter. But the child of God has the right to hope for a better end, not a bitter end.

Any conclusions related to the future must of necessity be based upon faith, or the lack of faith. We cannot see very far ahead. At the very best, we peer into tomorrow "as through a glass darkly."

That the future is thus veiled is one of the hardest things we have to take in life. Perhaps this is the reason why the Apostle Paul, in his great list of circumstances and forces which cannot "separate us from the love of God," added "nor things to come" (Romans 8:38-39).

We would much rather, we think, know and choose the way ahead. Yet as we look back over the span of the years, we are able to see that the veil is not an unmixed curse. Some of us would have been crippled and crushed years ago if we had been called upon to bear the burdens of the tomorrows as well as those of the present.

All of this throws into sharp relief the importance of what the New Testament calls "hope." This is a much misunderstood term. It does not mean a rosy optimism that "everything will come out all right." Such may be more presumption than hope.

Hope is a compound of two elements, expectation and trust. It is a happy and confident anticipation of good. But the confidence is not the result of a naturally optimistic disposition. It is the result of trust in the Sovereign Lord of all who is "too wise to make mistakes, and too good to be unkind."

What is the end toward which our hope reaches out? A quick look at it shows that it is not a bitter but a better end.

What an inspiring account of hope we find in the New Testament! It is a blessed, living, and better hope which is to us an anchor for the soul.

The better end includes the assurance of eternal life to the believing and obedient (Titus 1:2). The future holds for us not chaos but the coming of Christ (Titus 2:13). It is the hope of the resurrection and of the glory of God (Acts 23:6; Romans 5:2).

And "hope maketh not ashamed" (Romans 5:5), the old-fashioned way of saying that it does not disappoint or leave us embarrassed by its failure. And the reason is that God himself is "the God of hope" (Romans 15:13).

In this confidence we may determine to "see it through," not to the bitter but to the better end. For our goal is the loving heart of Him who is "Alpha and Omega, the beginning and the end" (Revelation 21:6).

The Goodness and the Glory

An interesting insight into the glory of God is given in connection with the prayer of Moses recorded in Exodus 33. "I beseech thee, shew me thy glory," Moses prayed.

God's reply was: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy" (verses 18-19).

There have been many ideas as to the nature of the glory of God. It has been defined in terms of human excitement, hilarity—holy or otherwise—or some sort of physical manifestation.

The word itself, both in the original Hebrew and in the derivation of the English, means "light," or "radiance." It became visible as a supernatural light shining from the face of the man who glimpsed just its afterglow. It illuminated the darkness of the Holy of Holies. It overshadowed the camp of Israel as a pillar of fire by night.

But the Lord's own definition of the nature of glory is a striking one. The glory of the Lord is His goodness, His grace, and His mercy as proclaimed in His name.

If we would have the glory of the Lord, the winsome radiance of His presence, it is not by magic incantation or worked-up human effervescence. That glory comes in proclaiming the goodness of God. It is found in genuine worship, with its "wonder, love, and praise." It comes in sincere adoration of the loveliness of the Lord.

This truth is reflected all through the Bible. It is the joyous praise of God's goodness that the divine presence is to be found. God "inhabitest the praises of Israel," said the Psalmist (Psalms 22:3).

We glorify God as we extol His goodness and tell of His grace and mercy. The highest expression of His glory in our hearts is the voice of praise. The promise is, "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God" (Psalms 50:23).

Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



THE LUXURY NO FAMILY CAN AFFORD

High taxes and a rising cost-of-living index do not keep some families from spending too much money on cars they don't need, vacations they cannot keep, and eating out which is not necessary. There is another luxury no family can afford if the household wants peace of mind and Christian usefulness. This is the luxury of self-pity.

Self-pity usually grows out of resentment. When we resent others we begin feeling sorry for ourselves. If we resent a man's good fortune, we indulge in self-pity and blame our own lack of achievement or effectiveness on the lack of lucky breaks. "If I only had a dad to give me a good start . . ." "If I only had her looks . . ." "If there were only someone to push me . . ." These are the phrases heard in the conversation of those who indulge the luxury of self-pity.

Self-pity has nothing to do with circumstances. Poor people are often victimized, but so are the rich. The size of your church, your bank account, or your job status may relate to your tendency toward self-pity but they are not the cause. Self-pity is an attitude. It comes from within, not without.

A lady came to the church office one afternoon, arriving in a powder blue convertible which cost more money than most people make in a year. Her clothes were bought to match the car. Though fabulously rich, the story she poured out was one of heartache and frustration based primarily on resentment which had been transposed into self-pity.

No family can afford this luxury because it tarnishes the brightest young personality and frays the edges on love and understanding between people. Families who indulge themselves in the luxury of self-pity become whining, nagging, irritable households who make life miserable for themselves and all the neighbors or the congregation. People who indulge this luxury are caught in a vicious circle which they can least afford. Self-pity leads to the lowering of self-esteem which makes persons less desirable to employers and even to friends. This leads to more resentment which creates greater self-pity and the ruinous cycle is started all over again. Unless a person or a family can afford to be unhappy, unproductive, unfriendly, and downright miserable, the luxury of self-pity is strictly out.

The late Mrs. McDonald, the mother-in-law of the famous best-selling authoress Betty McDonald, was for many years a Nazarene in Seattle, Washington. Mrs. McDonald had enough happen to her in one six-month period to have overwhelmed most people with self-pity. Her husband died leaving her without money in a mortgaged house. With all the anxiety and uncertainty of aloneness, this was compounded three months after the funeral by an automobile accident which resulted in the loss of one limb at the hip. Three months later physicians amputated her other leg to save her life. In six months, Mrs. McDonald became a penniless widow in a wheelchair with both legs gone. If she had pitied herself few would have blamed her. But Mrs. McDonald had an inner strength. It was the strength the disciples received when they prayed for help after Peter and John were beaten and released by the Sanhedrin with the instruction not to preach again in Jerusalem. Overcoming their tendency to self-pity by the presence of the Holy Spirit the disciples "spoke the word of God with boldness" (Acts 4:31).

With just this kind of boldness, Mrs. McDonald engineered the construction of a small elevator to transport her wheelchair from the street level up the hill to the back door of her house. She directed the carpenters to cut down the kitchen cabinets so she could cook from her rolling chair.

Then casting about for income, she decided the best means open to her was a telephone selling campaign. She launched her new business with enthusiasm and confidence. The last time Mrs. McDonald heard me preach she came across Seattle in a taxi to the church. I borrowed a car and took her home where we sat in the living room for an hour as she told one story after another of God's goodness to her. Even when she deserved it, Mrs. McDonald could not afford the luxury of self-pity. And neither can you!

They Find It Spiritual, Stimulating . . .

Seminary Attracts Four European-Educated Pupils

By **ELDEN RAWLINGS**
Managing Editor

Why would four students, all of whom received their undergraduate training in demanding European colleges, turn to a small denominational seminary for their advanced studies? On the surface, their reasons may appear obvious: they are Nazarenes, so why not attend a Nazarene seminary?

To some this would be answer enough. But it really wasn't that simple, at least to these four. Nazarene Theological Seminary had to offer something more than merely being a school taught "by Nazarenes for Nazarenes."

All but one had attended secular colleges. Two of the four attended Britain's most respected universities, Oxford and Cambridge. To maintain their faith, which they obviously did, called for a depth of character and a resilience uncommon among many would-be Christian college graduates. Their spiritual strength had been increased through tugs-of-war with liberal theologians and friends. One described it this way: "I had to fight for my faith."

YET THE ACADEMIC excellence the secular schools offered whetted their appetites, and they stuck it out. Hence, it took more than professors with intellectual acumen to draw these four to the Nazarene seminary.

The students, although they were all educated outside the United States, have divergent backgrounds.

John Lown, the son of Scottish Nazarene parents, received a bachelor's degree in classical literature, and also a degree in theology, from Cambridge University. His father, Rev. A. J. Lown, is pastor in Paisley, Scotland. John, quiet and pensive but with a subtle sense of humor, hopes to teach in a Nazarene college.

Roger Young, twenty-eight, grew up in Sacramento, California, but as a Rhodes scholar at Oxford, received

bachelor and master of arts degrees in mathematics. Outwardly quiet, but sensitive and articulate, Young is interested in pastoring, being an evangelist, or possibly serving as a missionary.

Philip Bedwell, twenty-seven, is a tall, angular South African. His parents are Nazarene missionaries, and he attended British Isles Nazarene College. Philip hopes to be a missionary pastor.

Bente Carlsen, twenty-eight, came to the United States from Denmark where she was converted and joined the new Copenhagen church. She received her nurse's training in Denmark, and is a registered nurse with special training in surgery and anesthesia. She has been appointed to a Nazarene missionary hospital.

A SCOT PLANNING to become a teacher, an American as yet undecided to which phase of the ministry he is called, a South African hoping to become a missionary pastor, and a Danish nurse awaiting missionary assignment—all intelligent, serious, spiritual young people. The question perhaps could be twisted slightly: Does the church have anything at the graduate level to help them prepare for what they feel God has called them to do?

"It was the last thing in my mind," John Lown said, "to attend Nazarene Theological Seminary." He was introduced to it in 1960 as a delegate to the General N.Y.P.S. convention. Re-

ceiving his call to preach in the second year of his work at Cambridge, he had been the only Nazarene in the intellectual community and at times had "to fight for my faith."

"I retained my heart knowledge of sanctification," John said, "but I knew I must have a head knowledge as well." From the seminary, he sought to be mentally as well as spiritually confirmed. I think I have been helped in both ways."

He also hoped to gain a "feel of the church" by coming to the seminary. After getting his doctorate, which is another several years' study beyond the seminary course, Lown hopes to pastor, and later, to teach. "I am a pastor at heart, but an academic by training. I have been able to feel both aspects here."

ASKED ABOUT the spiritual nourishment, he complimented it: "At times it makes me a bit heady." As to the faculty: "I have found that we meet without any trouble." He misses one part of the British system which provides tutorial relationships, where students meet one hour a week with their faculty members. In U.S. colleges questions are more frequently asked in class, and time is more limited.

Roger Young was converted from Buddhism to protestantism while at Oxford. After completing his work in England, he was in the University of Minnesota pursuing his doctorate in mathematics when asked to speak in a Nazarene service. "I discovered an ability to speak," he said which he felt was God-impressed. After sincere seeking, he decided to change his educational pattern and attend the Nazarene seminary. When asked if he felt his training in mathematics was helpful, he smiled and answered that he felt his call to preach was "at oblique angles" with what he had formerly planned to do.

"Now I want to preach. I am learn-

FOUR IN A CORNER—Four European-educated seminary students find a corner in the present somewhat cramped library quarters to talk candidly about current issues. Left to right are Philip Bedwell, John Lown, Bente Carlsen, and Roger Young.





OUT COMES THE OLD—A Miller letterpress, long a tool of the printers at the Nazarene Publishing House, disappears from the scene as the production department continues to modernize with the increased use of lithography. While the old press was being removed, a new lithographic press was being installed in the offset division across the street from the letterpress section.

ing to be a minister and the seminary is helping me do that," he said. "The seminary has provided me opportunities to learn and serve at the same time," he said. "Through this, I am getting to know the needs of smaller churches."

BEDWELL ATTENDED a Church of England high school in Swaziland, and planned to attend agricultural college. However, after he was reclaimed, and later listening to a South African national preach, "God spoke to me," he said. From that point he decided to prepare himself to return

as a Nazarene missionary as a minister to these people. He worked two years to get enough money to attend British Isles Nazarene College. While there, and still without financial support, he announced that he would attend Nazarene Theological Seminary. Later, funds came. He is not sorry for his decision. Seminary has been "helpful intellectually and spiritually," Bedwell said.

AFTER COMPLETING the course in the doctrine of holiness, Miss Carlsen said, "If the church should fail me, I now have an understanding of the doctrine to depend on." But she has little question of the church failing her, for she is offering herself to the church as a missionary nurse. She came to seminary to acquaint herself theologically and personally with the church. As a new Nazarene, she felt that important. Her appointment was made in January. "Being in the atmosphere at the center of the church gives you something you cannot gain from books," Bente said. "I appreciate the missionary courses."

To provide a place for talented young people such as these to work, the Board of General Superintendents and the Seminary board has recommended each church take an offering February 13. The funds will go for the construction of a new library, part of which was paid for in a similar offering in 1965. Ground was broken this month, and construction will start soon—relying, of course, on the generosity of a church which, for its existence, depends on Spirit-filled, educated young people.

50 Years Ago . . .

On "Organization"

President Wilson the other day before the Federal Council of Churches of America delivered a needed reproof of the tendency to over-organization in the churches of the land. The President differentiates between "co-operation" and "organization." He sees and states the danger of over-organization (which could) . . . "absorb the life of the community and run the community for its own benefit." If he had only said, "absorb the life of the church so as to run the church for its own benefit," we would fully agree with the President. Perhaps this is what he meant. The President went on to say: "If the object of organization is to afford a mechanism by which the whole community can co-operatively use its life, then there is a great deal in it. An organization without the spirit of cooperation is dead and may be dangerous. So that the vital principle of cooperation and organization is secondary. I have been a member of one or two churches that were admirably organized and were accomplishing nothing." This is true. The real need is the lubricating oil of the Holy Spirit for all the machinery of the church, before the machinery is worth the time required to pronounce the long-drawn-out initials of the endless societies and things and brotherhoods, etc.

—B. F. Haynes, editor

From the "Herald of Holiness," January 19, 1916

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Hast Thou Considered Daniel?

By ROSE HANDLOSER

Republic of South Africa

THERE WAS A PREACHER in the land of the Eastern Transvaal, whose name was Daniel Hlatswayo; and that man was perfect and upright, and one that feared God, and eschewed evil.

And the Lord said unto Satan, "Hast thou considered my servant Daniel . . . ?"

Then Satan answered the Lord, and said, "Doth Daniel fear God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his ministry, and his church is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."

And the Lord said unto Satan, "Behold, I will take away from him his self-supporting church, and I will send him to pastor two very difficult churches at almost half his present meager salary. And all that he hath is in thy power; only upon himself put not forth thine hand." So Satan went forth from the presence of the Lord.

AND THERE WAS a day when a messenger came to tell Daniel that two large churches were without a pastor and were disgruntled and in a difficult situation. And Daniel said, "I will go and help them."

And he rose up and packed his few belongings and moved his large family to his new pastorate, where he received only \$8.40 per month for his salary. And Daniel served the Lord faithfully in that place.

And there was a day when his children came running from the township pump and cried, "Behold, our little brother is dead! His neck was broken when he was playing on the pump!"

Then Daniel arose and ran to fetch his five-year-old son. And as he ran, he worshipped God and said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." In all this Daniel sinned not, nor charged God foolishly.

NOW WHEN Daniel's friends and fellow ministers and missionaries heard of all this evil that was come upon him, they came everyone from his own place; for they had made an appointment together to come to mourn with him and to comfort him.

And when they lifted up their eyes and saw him, they said within their hearts, "There is a man who trusts God."

And they made a grave and gathered

around it with singing, and preached the Word of God. Then came Daniel and threw a handful of dirt on the little box at the bottom of the grave. Then came his wife and all his friends and did likewise. After that his fellow ministers and friends filled the grave and piled stones around the mound and put flowers on top. And with every ring of shovel on gravel did Daniel

wince, but his countenance was that of a man upheld by God.

NOW ON THE following day it was the Sabbath, and, lo, a missionary on her way to another church did stop to comfort Daniel with gifts and words. But Daniel was not at home grieving. He was in Sunday school faithfully worshipping the Lord. And when the missionary spoke words of sympathy, then did Daniel smile radiantly through his tears and say, "Missionary, God is helping us!" Then did that missionary weep for joy.

Again there came a day, two weeks after this, when a general superintendent from America did visit the Eastern Transvaal. And when that man heard the good report of the life and ministry of Daniel, behold, he called a great meeting of all the missionaries and ministers of that district. And they laid hands upon Daniel and ordained him an elder in the Church of the Nazarene. And in all the land it was noised abroad that the Lord had blessed Daniel and they thenceforth called him Rev. Daniel Hlatswayo.

AND DANIEL WORSHIPPED the Lord with gladness.

"Showers of Blessing" Program Schedule

January 23—"Tarshish or Nineveh—Which?" by Russell V. DeLong

January 30—"Needed: A Miracle," by Russell V. DeLong

February 6—"Now Is the Time," by Russell V. DeLong

NEW "SHOWERS OF BLESSING" OUTLETS:

WDNT	Dayton, Tennessee	1280 kc.	1:00 p.m. Sundays
WJAM	Marion, Alabama	1310 kc.	8:15 a.m. Fridays
WSMT	Sparta, Tennessee	1050 kc.	12:15 p.m. Sundays



NEW CHURCH FUNCTIONAL—Now in use for about nine months, the church plant in which the Oak Lawn congregation worships is not only worshipful and attractive, but also has proved practical. The church was built on a six-acre plot in the fast-growing area southwest of Chicago. The sanctuary forms one side of a square which encloses a large open court where a baptistry will eventually be built. The educational units were designed to be used as a day nursery and kindergarten which are functioning presently. Total cost of the project, including the church, land, and a parsonage built on the six-acre plot, was \$361,900. Rev. James E. Everett is pastor.

... OF LOCAL INTEREST

Mrs. F. A. (Theda) Peake who recently reached her ninety-fourth birthday, was honored by twenty-five friends at dinner in Olivet, Illinois. She now resides with one of her six children. Mrs. Peake for fifteen years taught at Olivet Nazarene College.



Owens

E. Keith Owens, Plymouth, Michigan, insurance executive and member of Detroit First Church, has been appointed to the financial advisory council of the Michigan Department of Economic Expansion. Owens will participate with the eighteen-member group in assisting new corporations with financing information, and other data pertinent to their economic adjustment in the state. He is the only insurance man in the group.

Following a record Easter offering, a revival in the Rock Falls, Illinois, church brought a special spiritual blessing, according to Pastor Gale L. Goode. The church almost doubled last year's offering by raising \$500.

Evangelist Herbert Land reports completing his fifth year in the field of evangelism with "God giving us souls, with some fine people uniting with the church." He is now scheduling for the winter and spring of 1966.

Church Annex Results In Attendance Increase

Dr. Edward Lawlor, evangelism secretary, gave the dedicatory address for the Columbus (Indiana) First Church annex November 28, which since its first eleven weeks in use has resulted in an increased average to 289 persons in Sunday school, according to Pastor Garland Johnson. The increase is 36 above the 1965 average.

While building the annex which provides rooms for Sunday school classes, grades one through six, the church last year gave 19 percent of its income to world evangelism, and recently pledged \$3,300 to build another chapel in South Africa. The new African church is to be known as the Flora Chatfield Memorial chapel.

Church Gain in Maine

In providential developments, the Church of the Nazarene in Bethel, Maine, not yet four years old as a congregation, has purchased the former \$30,000 Universalist church property for \$2,500. The seating capacity of the new building is about 250 and the church has a pipe organ, oil furnace (installed in 1958), and eight stained-glass windows. The new congregation is building an education unit with ten classrooms and a youth chapel at which time the property will be worth \$50,000 with a mortgage of \$12,000 held by the Maine District. Leaders in the organization of the church there were Rev. Donald Arey, then of Richfield, Maine; Rev. Fletcher Tink; Rev. Clifford Pat-



NEW PLANT DEDICATED—General Superintendent Samuel Young preached the dedicatory sermon recently for the Corington (Kentucky) Eastside Church, a two-level structure with a sanctuary which seats 350 persons. Kentucky District Superintendent D. S. Somerville assisted in the service. Rev. W. Riley James is pastor.

node; and the present pastor, Rev. Robert W. Jackson. The new church will be occupied in May.—N.I.S.

Deaths

DR. ANDREW O. HENDRICKS, eighty-five, died December 11, in Pasadena, California, after being ill for several years. Born in Sweden, Dr. Hendricks was ordained in 1904 by Dr. P. F. Bresce, and pastored in California, Oregon, and Washington, was president of Pasadena College and was connected with Trevecca Nazarene College, Nashville, Tennessee, before serving four years as missionary in Trinidad and Barbados, West Indies. He was a pastor for twenty-seven years and an evangelist and camp meeting worker for eleven.

Dr. D. Shelby Corlett officiated at the funeral December 14 at Pasadena First Church. Dr. Hendricks is survived by his wife, Mamie; one daughter, and three sons.

MRS. GERALD VAN TINE died unexpectedly October 4 in Fairview, Illinois. Funeral services were conducted by Rev. W. E. Hollis and Rev. Mary Ann Freeman. Mrs. Van Tine is survived by three daughters, Mrs. Betty Gray, Mrs. Patricia Williamson, and Mrs. Shirley Meyering; two sons, Bill and Gerald; one brother, and six sisters.

MRS. MITTIE S. RAISEN, ninety-two, died October 25 in Syracuse, New York, following a long illness. Rev. George E. Teague officiated in the funeral services. She is survived by one daughter, Mrs. Raymond H. Clapp; one son, Wallace Charles; six grandchildren, and ten great grandchildren.

Announcements

BORN

—to Mr. and Mrs. James A. Golden of Bethany, Oklahoma, a daughter, Jennie Malee, on November 22.

—to Rev. M. L. (Bill) and Willa Dean McCaskill of Elkhart, Indiana, a daughter, Robbie Dean, on November 19.

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NEW YORK CHURCH DEDICATED—Nearly 500 persons in Owego, New York, attended dedication services December 5 where Dr. Samuel Young, general superintendent, preached. The third expansion of the First Church was built on a six-acre lot, and includes 26 classrooms, and a sanctuary which seats 450 persons. A church and parsonage valued at a quarter-million dollars has an indebtedness of \$98,000. Above, left to right, District Superintendent Kenneth Pearsall, Pastor John L. Moran, and Dr. Young pose following dedication services.




A Story-Note from.....



Hi,
Another  year has begun...
Another year to grow!

Some will grow  fat.

Some will grow.....  tall.

There are other ways to grow, too.

Do you remember how Jesus grew
when He was a boy?


He grew

① in wisdom

② in stature

③ in favour with God and man



Let's try our best to grow like
Jesus by studying the  this year.

Love,

Gloria 

"And Jesus increased in wisdom and stature, and in
favour with God and man" (Luke 2:52).



Miss Knight Retires From Herald Office

Velma I. Knight, who for forty-three years has been an employee of the Nazarene Publishing House and the General Board, and for thirty-two years as office editor of the *Herald of Holiness*, retired from full-time service January 1.

Miss Knight served five church leaders who have edited the weekly magazine. They include the late Dr. J. B. Chapman, the late Dr. H. Orton Wiley, Dr. D. Shelby Corlett, Dr. Stephen S. White, and Dr. W. T. Purkiser, the present editor.

At a luncheon given in her honor late in December, Miss Knight said, "I appreciate the honor, but am sad for the occasion." She mentioned that in addition to her work, she has taught a Sunday school class for fifty-one years. As to her hobbies, she said they were her class and her work. She failed to mention her avid interest in sports.

The daughter of Presbyterian parents in Indiana, Miss Knight was the first in her family to become a Nazarene. Later, her family followed her into the church. At the age of twenty-four, she came to Kansas City to work at the Publishing House. Her younger sister, Anna Lea, came a year later. The sisters live together in a Raytown, Missouri, apartment.

At the luncheon, Dr. Purkiser praised Miss Knight's devotion to detail and interest in the church. Publishing House Manager M. A. Lunn noted her promptness. Among other gifts, she received a framed picture of herself, of all things, working at her typewriter.



FINISHING UP FORTY-THREE YEARS—Velma Knight, office editor of the "*Herald of Holiness*," works at her typewriter where she has been much of the time during her forty-three years with the Publishing House and the General Board of the Church of the Nazarene. She has been office editor for thirty-two years.

Dr. Benner Also Cited . . .

Ground Broken for Seminary Library

Church leaders and the mayor of Kansas City, Missouri, participated January 6 in a ground-breaking ceremony for a \$395,000 addition to Nazarene Theological Seminary which will serve as a 95,000-volume library. Earlier, Dr. Hugh C. Benner, general superintendent, and the first seminary president, was honored during a chapel service.

The activity came during the annual seminary Board of Trustees meeting.

Dr. G. B. Williamson, general superintendent, sponsor of the seminary, outlined the purpose of the building in the eleven a.m. ground-breaking ceremony. Mayor Ilus Davis brought greetings from the city. Dr. Williamson turned over the first spade of dirt, followed by Davis, Dr. Benner, and Dr. Harvey Galloway, Central Ohio District superintendent and seminary board chairman.

In the preceding chapel service, Dr. Benner was cited as an outstanding preacher, seminary pioneer, administrator, and church leader. An oil portrait of him was presented to the seminary.

The new library, created by Architect Ray Bowman, of Bowman and Nick and Associates, is to enclose 21,210 square feet, most of which is on one

floor. The building will be 82 by 160 feet. The addition will tie into the present facility with matching brick. A window motif used in the seminary chapel is being carried over in the design of the library. An enclosed passageway will connect the present and the new buildings.

The \$395,000 price includes fixtures and furniture. A rare books section, containing a number of John and Charles Wesley's artifacts and books, is planned near the library entrance.

Construction is expected to begin about March 1. The building committee recommended to the trustees a negotiated contract with the Winn-Senter construction company of Kansas City, Missouri.

Late News

Of People and Places . . .

Mrs. Harold Stanfield, missionary to Bolivia, who for several days was in critical condition following routine surgery, is improving, according to a report by the Department of World Missions. When the Nazarene nurse, Miss Bethany DeBow, thanked the doctors for their help, one answered, "It wasn't the medicine, it was prayer."

Mrs. Damiana T. de Reza, ninety-four, mother of Dr. H. T. Reza, director of the Spanish department, died early December 28 in her home in Cuernavaca, Morelos, Mexico. She had been seriously ill for several weeks. Services were held in Cuernavaca. She is survived by her husband, Roque, who is ninety-six, four sons, and two daughters.

Rev. Roy E. Carnahan, pastor of the Rochester (N.Y.) Calvary Church, and president of the eastern regional convention of the National Association of Evangelicals (NAE), has been announced as the keynote speaker of the convention scheduled for March 21-22 in Grantham, Pennsylvania. Mr. Carnahan will speak on the association's "accomplishments and potential in meeting the crises of today."

Key Words

In
Next Sunday's Lesson

By RALPH EARLE

GOD, THE FATHER

Hosea 11:1-4; John 14:6-11; II Corinthians 1:3-4 (January 23)

● **Life**—There are two Greek words for life. One is *bios* (bee'-os), taken over into "biology." The other is *zoe* (zo-ay'), used in "zoology." It is the latter which is found in John 14:6.

Bios means a "period or course of life" (cf. biography) or "living, livelihood"; that is, the means by which life is sustained. Today we speak of a man's job or income as his "living."

Zoe is the opposite of death. It refers to the principle of life—at first in both men and animals. But in the New Testament it takes on a higher ethical connotation. So true "life," as John uses the term, implies holiness. In the Johannine use, "life" means "eternal life." It is "the life of God in the soul of man." Jesus is that Life.

● **Lord Jesus Christ**—This threefold name (II Corinthians 1:3) is rich in its implications. "Lord" is in the Greek *kyrie*. This is the word used in the Septuagint (Greek translation of the O.T.) for Jehovah (or Yahweh). It thus asserts the deity of Jesus. It also emphasizes His sovereignty. He is Lord of all. We are not fully Christian until we have accepted His lordship in our lives. This demands complete and constant submission to His will.

The word "Jesus" means Saviour, "for he shall save his people from their sins" (Matthew 1:21). This was our Lord's human name, commonly given to boys of that day. But in His case it carries very special significance.

The term "Christ" means "the Anointed One." The Hebrew equivalent is "Messiah." Jesus was the long-promised Messiah, God's anointed Prophet, Priest, and King.

● **Tribulation**—This word (II Corinthians 1:4) is a strong one. The Greek *thlipsis* comes from *thlibo*, which means "to press." It was used of pressing out the grapes in a winepress. This suggests the heavy, unrelenting pressures of life, that seem sometimes to squeeze us in an unbearable straitjacket.

Our English word "tribulation" comes from the Latin *tribulum*, a flail used to thresh grain. This implies a second figure, that of blows raining down unceasingly on us, until we feel beaten down by the circumstances of life.

The Answer Corner

Conducted by W. T. PURKISER, Editor

Where there are two Nazarene churches in a city, is it fair and Christlike for the members of one church to try to persuade members of the other church to leave their church and join with them?

It is difficult to imagine a situation in which members of one Church of the Nazarene would be justified in attempting to persuade members of another Church of the Nazarene to leave their

church and join with them.

We never increase the catch by transferring the fish from one boat to another.

What do you think of a man who brags that his father is in hell?

I'd have to hear it to believe it. You certainly couldn't mean "brag" in any normal connotation of that word.

The loss of a loved one might be mentioned with infinite sorrow, but not with any trace of the glee and satis-

faction suggested by "bragging." If there were any trace of truth in the way you phrase your question, I would say the man should have his heart examined.

What is the difference between "soul" and "spirit"? Which is immortal?

"Spirit" is our English translation for the Hebrew *ruach* and the Greek *pneuma*. Both the Hebrew and Greek words are also terms used for the wind or breath. The term is also often used of God. Spirit in man is that aspect of personal existence through which one may be related to God.

"Soul" is our English translation of the Hebrew *nephesh* and the Greek *psyche*. Both these words are frequently translated "life" in the English Bible. Soul in man is used of both the vital principle of biological life and also the entire conscious being of the individual. It is the self and all that the self embraces—the personal center of feelings, desires, and inclinations.

Without getting too far into the deep waters, perhaps I could indicate that there are two major theories among orthodox Christians. These are called "trichotomy" and "dichotomy." The trichotomous view holds that the human being is a threefold being of body, soul, and spirit, and that soul and spirit are in some sense separable entities which may even exist the one apart from the other. I Thessalonians 5:23 and Hebrews 4:12 are usually offered in its support.

The dichotomous view holds that the differences between soul and spirit are logical, not existential. They are two

sides to the same being created in the image of God, and cannot exist separately. Soul is the essential self looking out on its environment. Spirit is the essential self looking up toward God.

Dichotomists point out that I Thessalonians 5:23 no more necessarily shows man to be threefold in being than Mark 12:30 shows him to be fourfold (heart, soul, mind, strength). Both are statements about the total or complete person in every aspect of his being. And the "dividing asunder" in Hebrews 4:12 may be done logically as well as psychologically, as when we are "rightly dividing the word of truth" (II Timothy 2:15).

All this is cutting it pretty thin. These fine points may not really be essential. But in the light of all the evidence, and in view of the "soul sleep" and conditional immortality doctrines built on the "trichotomous" theory, I must express my preference for a "dichotomy."

I believe that basically the human being is an immaterial reality of soul and spirit, developing with and animating a physical body in this earthly life. I believe the immaterial soul-spirit reality to be immortal in the sense that it will never cease to exist somewhere—either in heaven or in hell.

Why do we use musical instruments in our churches?

Why shouldn't we use musical instruments in our churches?

The fact that no mention is made of musical instruments in the Early Church can scarcely be used as a reasonable basis for opposition to their use in worship now. The Early Church had no buildings, no hymnals to sing from, no New Testaments, no literature apart

from the Old Testament in Greek, no printing presses, no pulpits and pews. Are we to ban all of these from our church life on this account?

As long as Psalms 150 stands in the Bible, it would hardly seem that musical instruments are out of place in the worship of God.

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